



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

NEW ZEALAND MISSION.

The following extracts, from the Church Missionary Record for September, 1832, relating to this mission, must be regarded, when received in connection with the debased and ferocious character of the New Zealanders in their heathen state, as of a peculiarly interesting and encouraging character.

Rangihoua: July 4, 1831.—The natives in general whom I have visited appear more and more attentive to the word spoken; individuals among them are desirous to hear and understand the way of salvation, and are offering up petitions to God for His Holy Spirit to teach them. Satan rages and trembles at the sure and steady progress of the gospel of peace. Two of the natives belonging to the school have been baptised, and their conduct is agreeable thereto.

Dec. 26.—The behavior of the natives in general gives hope. Some of them have attained a good deal of Bible knowledge. A party of natives was here a few weeks ago, on a Sunday. In the evening, they collected together on the beach. One asked questions out of the catechism, without any book, and the others answered; what one had forgotten, the others remembered. They then gave out a hymn, and sang it; repeated the confession and prayers of their book; and closed with the Lord's prayer. Afterward, they were attentive, and desirous to know the meaning of God's word, and different sentences in the prayers, &c. As the Lord has done so much for them, I doubt not but that He will give these heathen to His Son for His inheritance, and the uttermost parts of the earth for His possession. Let us ask daily, then, for the outpouring of His Spirit, and it shall be done.—[Mr J. King.]

Kerikeri: July 4, 1831.—Three natives living with me are candidates for baptism: their conduct, for some time past, has been very pleasing.

Jan. 3, 1832.—It will afford you pleasure to hear, that the natives under our care and instruction are making greater improvements in all things; and particularly, there appears to be a growing desire to be more acquainted with the things of God. Nine natives have been admitted by baptism into the church; viz: six men and three women. Their conduct is pleasing and satisfactory. Others are also anxious to be instructed in the things of God, and are inquiring after the truth.—[Mr J. Kemp.]

Dec. 26, 1831.—Through the blessing of God, we have had prosperity and peace around us since I last wrote to you. The work of grace is evidently deepening in the hearts of those among us who are not ashamed to own Christ. We have abundant proof that the work going on among the natives is not the device of men. The word, declared in plainness, is the power of God unto salvation. The natives living with us con-

tinued to be attentive to the means of grace; and though many of them are not real Christians, yet their outward conduct is as good as that of many professing Christians.

Our schools, too, afford us much encouragement. The natives manifest a strong desire to learn to read the Scriptures. There is also a good number of them who can read for themselves the word of life. The influence that our baptised natives have with the others living with us is very considerable. The three printed catechisms have been the means of communicating the saving truths of the Gospel to many.—Wherever I go among the natives, I hear portions of the catechism repeated. One native, who, though he cannot read, has learned a considerable part of the catechism; puts the questions to those around him; and then he and the others repeat the answers. By this practice, many, at a distance from us, have a knowledge of many important truths of Christianity.

The attention paid to the means of grace by the outdoor natives is also a proof that the word of God is at least reverenced; but I believe there are some who listen to the heavenly truths with a desire to know the way of salvation. Our natives do much, by the way of preparing our path amongst the out-door natives. As there are many who can read the Scriptures to their relations and friends, the word, by this means, becomes more generally known.—[Mr C. Baker.]

General view of the Mission.—The following extract presents a cheering view of the whole result of the labors of the missionaries, in the midst of the various difficulties by which they have been, and continue to be harassed and opposed.

Sept. 19, 1831.—Here I would raise my Ebenezer, and say, with the prophet of old "Hitherto the Lord hath helped us." I bless the Lord that I have lived to see great changes in this land; and although the present dispensation, from some of the leading chiefs being so much bent on the present fighting expedition, seems to be dark and gloomy, yet I will rejoice in what the Lord has done, and in what He is about to do; as I have no doubt but even this fighting expedition will ultimately tend to the extension of his kingdom and cause in this land. I have now been here nearly eight years, and I can truly say that nothing but mercy and truth have followed me even to the present moment; so that from the gracious dealings of God with me, I can write faithfulness and truth on all His promises. [Mr. R. Davis.]

MISSIONARY ITEMS.

The brethren at Bombay are extending their observations and discoveries in the neighboring region, and degradation of idolatry. Messrs. Allen and Read, a little more than a year since, made a tour in the Deccan, and the results of their observations are in a course of publication in the *Missionary Herald*. In their tour they visited Poonah, which contains 100,000 inhabitants, including an English population of 2000. The Mahratta language is more generally used here.

than in Bombay. It is a wide and encouraging field for missionary labor. Scottish missionaries have been there more than two years; during this time the gospel has been publicly preached, and some thousand tracts and parts of scripture have been distributed.—During the Sabbath these brethren spent in the place, the sacrament of the Lord's supper was administered to upwards of 40 communicants of different denominations and ranks in life.

At Hoolshair, 18 miles from Hoonah is the "Indo-Briton Institution," established for the benefit of a formerly neglected class of youth, the descendants of European fathers by native mothers. Their employments are study and manual labor. They are acquiring a knowledge of the mechanical trades and manufactures—they assemble daily for worship, and are furnished with a valuable library of books.

Ceylon.—The present governor is friendly to the American mission, and has granted official leave for missionaries from America to join those already in the field. On this permission, the missionaries ask for a reinforcement, expressing a desire to enlarge their operations, and think it highly important to found new missionary stations, one of which should be on the neighboring continent. Such an establishment would promise indefinite good.

The last joint letter of the missionaries to the Board states that twenty-two new members have been added to the mission churches, and one reported, who had been cut off for not demeaning himself as a Christian.

The native free schools are in an encouraging state. The seminary and preparatory school are doing well, and contain 130 pupils.—The appropriations to the mission made by the American Bible, and Tract Societies, are very gratefully acknowledged.

Constantinople.—From Mr. Goodell's journal in the Herald, we learn that schools in the vicinity of his station are regarded with a high degree of favor by most classes of persons, though some obstacles to their progress have arisen from a jealousy of the books used in the schools, which were furnished by the missionaries. These books, however, have recently received the sanction of the patriarch, and fears of trouble from this cause have consequently subsided.

Mr. Schaufler, arrived at Constantinople in July.—He writes that numbers of the Jews in that quarter, are "inquiring, doubting and seeking," and have consequently subjected themselves to persecution.—"The unbelieving Jews, taking occasion from the prevailing disease, have poisoned many of them, and pretending that they died of the plague, burned them to bury ground."

Cherokees.—The congregations of Willstown and Haweis held a united meeting on the first of November, in Racoontown, which was continued through successive days with the most perfect order, and devout attention to the religious exercises. The members of the church were very much quickened, and 70 or 80 of the previously impenitent appeared deeply affected. A Sabbath occurred during the meetings, on which the sacrament was administered, and more than hundred commemorated the dying love of Christ. Seven adults and several children were baptised; the former were added to the churches. After the meeting, a temperance paper was presented, and 140 names added to it.—*Christian Mirror.*

From the Boston Recorder.

LETTER FROM SMYRNA.

SMYRNA, Dec. 28, 1832.

Jewish Converts—assault on the missionary school at Syria—disturbances at Athens—state of Greece—Syra—Constantinople—progress and prospects of the war.

Your readers are already aware of the state of religious inquiry which has existed among the Jews of Smyrna, and of the baptism of two young men, viz: Stephen and Matthew. These are now residing at Sy-

ra, in order to enjoy liberty of conscience, and accounts from them continue to be favorable.

I am happy now to have it in my power to inform you of the Baptism of two other individuals, natives of Italy, and who consequently are secure from the Jewish persecution. As the Rev. Mr. Lewis, missionary of the London Jews Society, is for the present officiating as chaplain of that Factory, the ordinance was administered by him at the Dutch chapel on Christmas day, and the Sunday preceding.

Sickness in my family prevented me from being there on the first occasion, when the youthful Joseph received the additional Christian name of Jacob. By the account which he gave of his previous life, he seems to have been a "prodigal son," now returned, as we trust, to his Heavenly Father's house.

The other subject of Baptism is a distinguished physician by the name of Morpurgo. He has enjoyed the best advantages which the schools of Europe could afford, and since completing his profession, has resided in Egypt and at Constantinople. From the latter place he came hither in consequence of the great conflagration at Para. For some time past he has been the physician of the dispensary, but with the New Testament name of Luke, we trust he has yet to perform similar services to the church of Christ, with that "beloved physician."

Through the London Jewish Expositor, the interesting details of his history and religious experience will hereafter be made known. For the moment, I am too much occupied to give even a summary of the early influence of the New Testament in awakening a spirit of inquiry in the mind; of the advantages which he derived from intercourse with a Catholic family, of the tempting offers made to him by another person of that communion, high in authority at the court of Vienna; of his acquaintance with the St. Simonians, and his final establishment in his present views and hopes.

Much offence was given to the Catholics by his statement respecting his grounds of dissent from them, and repelling the charge of hypocrisy which they had brought against him for not joining their church.

At Syra we are sorry to learn that an assault has been made upon the missionary schools. We have as yet no particulars except that the authorities were compelled to interfere to prevent the doors being set on fire. We have no letters from Mr. Hildner himself, but according to common fame, the death of one of his assistants, who had spoken to the people against his course of religious instruction, led "certain lewd fellows of the baser sort" to bring the absurd charge of poisoning. I trust, however, the excitement will prove to have been only temporary.

Serious disturbances have also taken place at Athens, not at all connected with the missionaries, nor endangering their safety. A poor man, the price of whose fruits did not please either the Turkish Governor or his Greek customers, was beaten to death, as is reported, by order of the former. This led as might be expected to a popular movement on the part of the owners of the city, with the results of which we are not acquainted.

As for Greece in general, great joy is experienced at the expectation of the speedy arrival of the Regency. Nothing, however, can exceed the anxiety and distress which prevail, and from which I regret to add, sober men are beginning to fear even their arrival but partially relieve them.

We have been a considerable time without letters from Beyroot, but have no reason to fear for the political quiet of Syria, or at least of its coasts. From Constantinople, Brother Schaufler writes that the severe cold had compelled him to remove from his lodgings in the city to his former quarters with the brethren on the Bosphorus.

Some apprehension is entertained lest the approach

of the Egyptians should produce disturbances at the capital. According to the government paper, the Ottoman Monitor, it had been judged best by the Grand Vizier to concentrate his troops at Ak-Sheakr, some days nearer Constantinople and Iconium, thus virtually acknowledging the reported capture of the latter place by Ibrahim Pasha. At present the prevailing opinion is that peace will shortly take place through the mediation of France. Some interpreters of prophecy are no doubt anticipating the speedy overthrow of this and all other Mahomedan empires. What political convulsions and changes Providence has in store for them, time can only disclose. To me, however, it appears that it cannot be too deeply impressed upon the disciples of Christ that the kingdoms of this world are to be subdued under His dominion, "not by might, nor by power, but by my Spirit saith the Lord." And what says that excellent formulary doctrine, with which our memories were stored in our childhood, and which it is to be feared is too much undervalued in these times? "The Spirit of God maketh the reading—but especially the preaching of the word an effectual means of convincing and converting sinners and building them in holiness and comfort through faith unto salvation."—Believing this to be true,—how can it but grieve our hearts to see schools where the scriptures were read, closing up, and chatechists hopefully pious, who would gladly give the whole of their time to exhortation and preaching, in a great degree unemployed? Ye passers of the churches in our goodly land, and ye brethren who there "sitt under the droppings of the sanctuary," bear with our importunity if we often make mention of the mouldering walls and grass-grown courts of this ancient Zion!

J. B.
P. S. Permit me through the medium of your paper gratefully to acknowledge the receipt of £40 from the American Seamen's Friend Society, towards the erection of a Seamen's chapel in Smyrna. I have not time by the present opportunity to do more.

J. BREWER.

ROMAN CATHOLIC CONTROVERSY.

EXTRACTS FROM DR. BROWNLEE'S LETTERS, &c.

(Concluded from p. 684.)

I shall devote the rest of this letter to examine your invective against the *infallible Rule of the Holy Spirit speaking in the inspired writings*. Every error and heresy has its weak side. Your reasoning betrays this palpably. The radical error, gentlemen, in your argument, is that you *mistake the nature of the evidence* by which this point is to be established. You say the Bible cannot prove its own authenticity: and therefore it cannot be the Rule of Faith. This is a complete instance of that crafty logic, called *shifting the question, when it cannot be met!* The force of your argument is this—*because a thing does not perform that, which it was not designed to do, therefore, it is not fit for the thing for which God made it!* No book proves its own authenticity; we seek not on the pages of the Bible for the proof of its authenticity. *Internal evidence*, gentlemen, you ought to know, is not *external evidence*. We prove the Bible's authenticity by the evidence of antiquity. The Jews give their testimony to the Hebrew's Bible's authenticity; the primitive Christians of the *Waldenses* and *Aribigenes*, who have an unbroken succession of pastors from the Apostolic times, give their testimony to it, by the traditions of the Apostolic evidence: the many tribes of heretics and schismatics do give their historical testimony to the genuine and authentic books of the Bible; the Roman Catholic Church gives its testimony to it historically. Thus friends and foes bear their historical testimony. Then, we moreover, have the evidence of miracles testified to, the evidence of prophecy in these books, fulfilled and now fulfilling. Thus we prove the authenticity of the Scriptures by *external*

evidence; and, finally, by *internal evidence*. [See Horne's *Introduction*, vol. I, and all the works on the inspired Canon of Scripture.]

And this evidence being complete—the perfect evidence of the inspiration of the Bible, is the perfect evidence of its being the only infallible Rule of Faith.

I pray you, Gentlemen, try your objections against our rule, with a Deist, and you will see your radical mistake. A Deist says—"Dr. Power, I am glad to see your arguments against these Heretics' *Bible Rule*: I hope that, as a man of sense, you will just follow out your own argument. The Bible, you say, cannot prove its own authenticity; therefore, it is not the word of God; it is not inspired!" Nay, Dr. Power, the Bible does not prove the existence of God! Therefore it is defective, it is not inspired!" You would say—"Sir, I prove the existence of God against you and the Atheist, from the works of nature, and, Sir, the Bible *assumes this that there is a God*; and it is he who speaks it to us." Just so, in reasoning against a Deist, you must prove the authenticity of the Bible, *not from its own page*: for he does not believe it. You must prove it as I have said above, from other arguments: and thus, in opposing a Deist, you *annihilate your own argument against our Rule!* This the public will distinctly see.

Again: you object that the "Bible cannot be the rule!" because bad men and Heretics sought shelter under it, and made a bad use of it. Profound literature! Infallible logic! The abuse of a thing condemns it, then! Hence, as medicine and food have been abused, it is wicked to use them for the end for which God made them! Geology has been abused by infidels, Mr. Levins, therefore this same evidence is wicked and unfit to exhibit God's glory. The gospel itself has been abused by Heretics, therefore it is unfit to bring sinners to Christ; and came not from God!

Again, you object against the Bible being "the Rule," because it has originated all the errors, divisions, and schisms, that exist among Protestants—I hold up this objection before the Christian public: and I here do solemnly charge on you, Rev. Gentlemen, the *CRIME OF SLANDERING AND BEARING FALSE WITNESS AGAINST GOD'S HOLY SCRIPTURES!* You charge on God's word, the impious errors and deeds of sinful men! The Bible, Gentlemen, never originated one error, or heresy! never countenanced them: never approved them! On the contrary, it solemnly condemns every error that springs up! These errors arose from men's proud contempt of piety, and their refusal to hear and obey the holy word of God. Gentlemen: what have you said? Do you deny the Bible to be God's word? If not, then I repeat it, *God speaks in it*. You must admit this, or be Deists! Now, what have you affirmed? The Bible originating errors! God himself by his Spirit speaking to men has originated errors and heresies! Proh! tempora: proh! mores! Let the public now judge of the nature and tendency of Romanism!

Besides, apply the argument of those gentlemen to their Papal Rule. In the bosom of *unity itself*, and under the working of "the infallible Rule" of the Pope, ten errors, heresies, and divisions, have sprung up for every one of the Protestants! I appeal to the public, then, whether this argument of Dr. Power and Levins, does not involve slander and blasphemy! and I put to every candid man, if it does not cut up by the roots, their own pretensions to an "infallible Rule!"

Again, you object against "the Bible Rule," and say that if it were infallible, as we alledge, "why does it not flash upon the minds of all? why are there any Deists?"—Verily, gentlemen, you take incredible pains to show us that you are *infallible logicians!* If this logic will prop up his Holiness' throne, the literature of your school will work miracles. I will thus test your objections. A Deist says to Dr. Power,—Sir,—the gospel of the Bible, or the system which Christ taught

does not flash on the minds of all,—nay Sir, the dictates of your *infallible Rule*, councils, and popes, &c. do not flash on the minds of all; there are Turks, Jews, and Deists within your pale, and all around you, therefore the Gospel and even Popery itself is a fiction!" How will you meet this logic which you have taught the Deists? This I offer to the public, as a specimen of your logic, and your manner of defence and assault on us. Every reader, I trust, will perceive that the radical error pervading your argument, is this,—the abuse of a thing condemns and annihilates it; and finally, every one of your arguments furnishes weapons for the Deist, and promotes his cause!

I conclude by calling on you to come out in the exposition and defence of your "*infallible Rule*," composed of *falsile materials*. "Give up Cavils and Subterfuges," you have already too long been concealing yourselves, gentlemen, in the smoke and dust of Deistic objections against the Bible. The public demand an answer to the following questions:—

What is, in sober truth, your *Rule and Judge*? Why do you decorate the Apocrypha with the honors of inspiration, when even the authors of these books never took it into their head to claim it; but on the contrary craved pardon of their readers for errors committed by them? [See Mac. 4, 46. ch. 9, 27, and 2, Mac. 15, 38. &c.] What evidence can you produce that *oral traditions* were given by Christ for part of the *Rule*. Where can these traditions be found? Who is your Judge of Controversy? Is it the Pope? Is it a council? Is it the Pope and council? Is it holy Mother Church? What is it you mean, in soberness, by "Holy Mother Church?" Have any of your popes been pagan idolators? Was Marcellinus? Which of them heretics; and atrociously profane? What was the highest number of popes you ever had, in Holy Mother, all at once? Was it three? When, three mutually excommunicated each other, was not the link of succession completely snapt asunder? What evidence have you to establish the real, *bona fide* "*infallibility*" in which you all participated? Being successors of the Apostles, as you aver, your claims must be established by similar evidence,—or the enlightened public will not hesitate to call you impostors. Have you had no errors, no divisions, no schisms, in you, under the very eye of infallibility? Whence has it happened,—and this is a solemn question,—that infallibility did not settle the *immaculate* or *non-immaculate* conception of the Virgin Mary? And the brawls and errors mutually charged on each other, by Jansenists and Jesuits; Franciscans and Dominicans? Can you tell us where that part of your *Rule*, viz. the *universal consent of the fathers*, can possibly be found; as it is not on the pages of their endless contradictions? Does not your *Rule and Judge* [being human being] take away liberty of conscience, and put it in the pope and priest's keeping? And, finally, does not your "*infallible Rule*" require all devout Catholics, absolutely to believe things contrary to, and contradicted by, the positive evidence of all their senses? Namely, that by a certain sacred sacramental process, a wafer is converted into the body and blood, soul and divinity of Christ?

Now "meet these questions fairly, gentlemen, and honestly, as logicians, and theologians! Prove your *Rule*; we ask for argument, cool, logical, and theological argument. No declamation—no appeal to the prejudices and passions of your followers."—And I shall, if God spares me, pay my respects to your *Rule*, and your defence of it in my next. One word to my friends; this I call only skirmishing; for I am pressed for want of time. I propose to begin the Controversy with my learned opponents, soon, in good earnest.

I am, gentlemen, very respectfully yours, &c.

W. C. BROWNLEE.

New-York, Feb. 18, 1833.

THE ROMAN CATHOLIC FAITH.

Dr. Brownlee, in his third letter, says the Roman Catholic Rule of Faith originated with an ignorant, debased, and enslaved generation of men, in the dark ages: and has been a terrific weapon in the hands of ghostly power, to accomplish the prostration of the rights of conscience. We now proceed with the examination of this Rule.

1. The Roman Catholic Church cannot pretend, with any show of reason or conscience, to possess this "*infallible Rule*," when her greatest men cannot agree among themselves, in deciding where this Rule exists. Now every one knows the great diversity of sentiment, among the Romish writers touching the point where this infallible power lies. I have formerly mentioned four distinct sects among them. I have now to add, that one class led on by Pighius, Alber, Grester, and Bellarmine, and followed by all the Jesuits, place the existence of infallible power in the Pope; and make him the depository of interpretation. Bellarmine *De Pontif. Lib. 3. chap. 4.* says "the pope cannot err." The canon law in the gloss, calls the pope "the Lord God." The Bishop of Bitonto, Musen, has styled him—"Him who is to us as our God upon earth." The Bishop of Grenada calls him, "a god in earth not subject to a council." And so late as July, 1809, Pope Pius VII, in excommunicating "his own dear son" Napoleon, whom he crowned and blessed, says, "We, unworthy as we are, represent the God of peace!" Another class made the Pope an unlimited monarch in spiritual and civil matters. This was the sentiment of the Councils of Florence, of the Lateran and of Trent. Another class violently oppose this tyranny, and stand up in behalf of the rights of Councils; and they assign the Pope only the right of Presidency. Du Pin, Paola and others advocate this; and they are sustained by the decisions of the Councils of Pisa, Constance, and Basil. These opinions respect the Pope's supremacy, and infallibility.

The Decretals of Pope Pius I. declare for the rights of bishops against the lordly claims of their superiors. "Bishops are accountable only to God." Bellarmine opposes this with "fierce zealotry;" and places him above all councils, and all tribunals in earth, and in law! To crown the climax, he writes thus,—*De Pontif. Lib. 4. chap. 5.* "If the Pope could so far err, as to commend vice, and prohibit virtue, the Church is bound to believe vice to be good, and virtue to be bad!" I can give many more quotations were it necessary, out of the canon law, and Decretals of Pope Gregory VIII. This was the usual style of the ghostly powers of the dark ages. But now, they have gradually receded from this folly and impiety, down through the other shades of difference, to a "mere Presidency of the Pope." And Dr. Pise, the Senate Chaplain, I heard assert on the floor of the Protestant Association, that they owned the Pope merely as their "spiritual head;" and rejected him, or rather, never owned him as a temporal prince! It is true, no man who has read the canon law and decrets, can for a moment believe this. For the Pope "*infallibly claims this power and still wears the triple crown!*" And Dr. Pise knows this.

Other Romish writers place councils above the Pope; and there have been councils that have exercised this power. The Council of Simeonsane arraigned, tried and condemned Pope Marcelline for *pagan idolatry*! The Council of Constance condemned Pope John XXIII; and that of Basil condemned Pope Eugenius IV.

The assembly of Cardinals and Prelates of France in 1625, declared that "his Holiness the Pope is above all calumny, and his faith out of the reach of error!" This was the dogma of the Jesuits. "The Church," say many writers, and my opponents among the rest, "the Church" is the infallible Rule and Judge. No; says another class, "the Pope alone is Judge;" "The Pope is above the Catholic Church." "No council

can touch him," says Pighius. "He is above councils," says Bellarmine, yet he acts like a holy son of infallibility, "he may be deposed, only for heresy." (cap. 30.) Yes! say several "infallible councils," "we are above the Pope, and can try him, and can depose him, and we have done it!" And thus, they suit the action to the word like all honest men!

Thus it is manifest that the leading men of the Roman Church are all agreed that they have within "*the church*," an infallible-Rule and Judge. But they are at endless war among themselves respecting the place where it is deposited. We have it; that is certain; but we cannot tell where it is! This made Dean Swift observe, that "really the mother church might as well be without an infallible head; as not to know where to find him, in time of necessity!"

But, nevertheless, they agree in a marvelous manner on this point; namely,—to reject unanimously Almighty God our Saviour's own infallible Rule; and himself as the infallible Judge. "They are not content with Christ the Judge in heaven; and the holy scriptures the Rule and Judge on earth;—says an eminent writer,—but they must have another judge; a visible judge. Like the Israelites, they must have a visible God to go before them,—though it were but a *Calf*!"

Let the Roman Catholics go then, and try their infallible Rule in the composing of their own internal wars and controversies. Let them do this, before they stalk forth as my learned and wise opponents say, in reference to their present warfare,—"arming themselves with a panoply tempered by no terrestrial artist;" to attack the genius of Protestantism in its strong holds. It will be well with them if, with the hero of Don Quixote, they meet not a windmill, in a similar illusion of the brain!

H. What the Roman Catholic Church claims as the only infallible Rule, is a thing, even by their own testimony, absolutely beyond the reach of the Pope, or any council to use. It is positively impracticable of application to mortals!

Were it not for the impiety of the thing, it were a piece of pleasant humor to hear a Roman priest declaiming about the obscurity of the Bible! and melting into pathos about the impossibility of God's own rational creatures understanding a plain and luminous message of the Gospel from their Creator! Now, in opposition to all his declamation, it is evident that the priest never feared nor even believed the obscurity of the Bible. It is because it is "*so small a book*" and because it is *so plain and clear* that he does fear it; and does keep it out of the hands of the laity. If it were obscure, it would do "Holy Mother" no harm.

But, let any one look at the "Infallible Rule" of the Catholic Church! 1st. It includes the Scriptures, with the Apocrypha, with all its tough fictions and indecencies. Now, I tell you, gentlemen, the pope of your church can no longer wield the *sword of the spirit*, and fix infallible interpretations; and subdue the human soul; and produce faith; and a new heart in man; and real grace,—which our infallible word and judge do,—than you and the pope can create a new Ireland; or even cleanse the augean stable of his Holiness's court at Rome!

This is not all.—In your Rule, and as an essential part of it, you reckon all the acts and decisions of "Holy Mother Church."—These are deposited, you know, in, at least, 8 folio volumes of the doings and sayings of the Saints,—"Acta Sanctorum," and add to all this, at least 35 volumes of the Greek and Latin Fathers; in which are to be found that part of your Rule called *unanimous consent of the fathers*. And to all this chaos of unread, unexamined, unimagined material, you add the almost boundless list of *unwritten traditions*, which, like the learned German's book, captain "observations and dogmas on all things,—and something besides;" traditions which have floated down on the wind, and miasmatic air of nearly 1260 years!

All these cumbrous and enormous additions made to the Holy Scriptures form the Roman Catholic rule: the pope is *Judge*. This judge must know the whole Bible infallibly and wholly; he must be minutely, and perfectly, and infallibly acquainted with all the above named 135 folio volumes; he must know infallibly all their unknowable contents; reconcile all their irreconcilable contradictions; know minutely, and infallibly, all the cases, and wants of all his dear flock, namely, the cardinals, prelates, priests and lay subjects; he must know the hearts of all; and be able to send light into the human conscience; he must know the merits, perfectly, of each contending party; and order of friars; and set forth, in a plain, clear, and luminous page, every truth to settle disputes; so that if the combatants do not see it, his infallible Rule may yet convince and convert all the predestinated children of heaven! And, finally, as the first step towards his evidence of doing all the rest, he must write down as clearly as by a sun beam, the place where the long sought for, the *terra incognita* this undi-covered and undiscoverable land of infallibility and supremacy can be found! That is, your infallible judge must begin by conquering an absolute impossibility; and this over, he must show proof further, by triumphantly proceeding to conquer ten thousand impossibilities: annually, hourly, and each minute!

This being manifestly the true state of the case, one is almost tempted to think the claims of the Catholic Church to *one infallible head or judge only*, to be quite moderate and modest! I am persuaded that, in order to know infallibly the Hebrew text, and the Greek text, and all the different sentiments and doctrines contained in these 135 folio volumes, and to digest and arrange all the *oral traditions*, and bring the unanimous consent out of the fathers, where no consent ever existed—not even *ten millions* of popes, such as the luxuriant and effeminate beings, which have reigned in Rome under the name of Pope, could do the *ten millionth* part required of this Rule!!!

Nay, I must put the case stronger still; none but Almighty God has the attribute of *infallibility*; none but God can reveal to the church his own word; none can be the Lord of the Conscience, but our Creator, and he is supreme Lord thereof. And there can be no more any inferior, or subordinate Lord of the Conscience, as my opponents affirm, than there can be a rival to the Almighty on the throne of our hearts, and on his throne in heaven. None can be judge and rule of faith, but he only who can create a new heart in us; and make us true Christians, even the Great God, who, indeed, uses men as pastors, and to be our spiritual teachers and advisers; but who alone knows all the secrets of the souls of men; who alone convinces and converts. *He alone* can be the judge; and his word alone can be our rule. And those who set up these counter claims, we repeat it, must either be designing knaves, using false and wicked pretences to gain an ascendancy over the souls, bodies, and goods of men; or else, as Dr. Rush says, they are "*deranged in the moral faculty?*" And as that means the conscience, and is a derangement brought on by their provoking God and breaking his laws, it is no extenuation of guilt! This claim set up by the Pope, and the priests, reminds me of the saying of a maniac in the Philadelphia Asylum, "People think me idle here, in my cloister, or dungeon cell in this easy old bachelor life, which I am leading! but alas! for the ignorance of mankind! Do it known, that I keep in motion the balance wheel of heaven; and but for me, all nature would stand still!"

The pope's claims are fully as extensive and extravagant. He absolutely affects to do, in the spiritual world, and the church, and in purgatory, and in heaven, what the maniac believed he did in the natural world! The pope keeps the balance wheel of heaven in motion; but for him all illuminations, and all efficacies of grace, and all conversions, and all deliverances

from sin, and all emancipation from purgatory; and all entrances into heaven will cease and stand still! See a singular coincidence between these anomalous claims, and the words of St. Paul and St. John in II Thess. ii. 8.—12. Revel. xvii. 1—6. But, gentlemen, it is only a coincidence!

Youth's Department.



"Remember now thy Creator in the days of thy youth."

[From the Southern Religious Telegraph.]

EARLY PIETY.

Exemplified in the character of Mary Francis Huntington.
[The following interesting narrative is from the Pastor of the Church in Milton, N. C.]

Mr. Editor,—Did you never detect in yourself, when reading accounts, either in premium books or obituary notices, of the conversion of very young persons—say of children under ten or twelve years of age, a lingering feeling of incredulity? It has often been the case with me. Although I never charged the writers of such accounts with downright fabrication, yet, I supposed that many of such stories were mostly fabulous, and most, if not all the rest were painted by the partiality of friends, far beyond what literal facts would accurately justify. Hence, very much of the practical effect of such statements has been lost to my mind, and the impression has too much prevailed, that children must advance, to say the least, very far towards maturity, before they are capable of becoming the subjects of a saving grace. Recent and deeply interesting occurrences, however, under my immediate observation, have produced a great change in my views and feelings in relation to children. I can no longer doubt that children may become intelligent and genuine Christians, at a much earlier age than is generally supposed; and that much more direct effort to this specific end, ought to be used by ministers of the gospel, Christian parents, and Sabbath school teachers, than has hitherto been employed. With a view to call forth such effort more extensively, I feel myself called upon to give to the public the following unvarnished statement of facts. Many of them occurred in my presence—all of them are sustained by the most unequivocal evidence.

Mary Frances Huntington, the oldest daughter of M. P. and S. Huntington, was the subject of baptism about six years ago, in the church in this place. A short notice of her death was published in your paper some two months ago. She was truly an interesting and intelligent child. At her death she was not quite ten years old. She had attended constantly for several years the Sabbath school, of which she was very fond. But the facts to be narrated occurred principally within the last three months of her life.

During a protracted meeting in the month of October last, in the neighborhood, where her father's family with many others encamped for near a week, she was first observed to be unusually interested and manifestly affected on the subject of religion. This personal concern for the salvation of her soul was evinced by her marked readiness and anxious fondness to attend all the meetings. Whilst other little girls of her age,

were grouping together for amusement, she was seeking instruction in some religious circle or exercise, with the seriousness and solemnity of mature age. On several occasions she expressed herself, after the meeting had closed, as having felt very anxious to attend the inquiry meetings—but did not because, being so young, she did not know whether it was proper or not. Frequently, however during the meeting, when opportunity was presented for those who desired it—to kneel at their places, whilst special prayer was offered for their conversion, she was seen most promptly and devoutly to fall upon her knees. And at the close of the meeting, when Christians were requested to stand and sing the 375th of the Village Hymns—

"Awake, and sing the song
Of Moses and the Lamb," &c.

little Fanny was observed to stand and sing with high relish and devout animation. Although her friends were quite at a loss to know exactly what to think, or what use to make of these things, yet, they laid them up and pondered them in their hearts.

Some three or four weeks after this, she expressed herself, in a conversation with one of her class mates, with whom she was most intimate, as entertaining the hope of having become a Christian;—referring to the protracted or camp meeting, as the time and occasion when she embraced that hope,—and solemnly enjoined secrecy, on the ground that she was so young that she might be mistaken, and that she wished to be sure before she made it known. From this time till the commencement of her sickness, it was noticed, not only by her parents, but by others who were frequently with her, that she was unusually serious and retiring, remarkably affectionate and dutiful, and conscientiously attentive to religious exercises. The writer of this little narrative has been struck with her devout and marked attention under preaching, where he has seen her hanging on his lips with a tearful eye, and solemn countenance.

On Sabbath night before she was taken sick—just one week previous to her death, she was overheard, talking to her two younger brothers, respecting their manner of saying their prayers. Among other things she was heard to tell them that she was afraid that they did not think of God, or of the meaning of their words when they prayed. After thus lecturing them for some time, she took them into a private room, and all of them kneeling—she prayed with them aloud, and for them in particular. The next evening, she was taken ill of the scarlet fever, at the house of her grandfather, in the same village in which her father lives.

From the commencement of her sickness, she seemed to forbode, even to a degree distressing to her friends, that she would never recover. When any one spoke of what would be done when she got well, she would very frequently correct the expression, and say "if I get well." And she herself constantly used the term *if*, when speaking of her recovery. On several occasions, during her illness, and entirely of her own accord, she spoke in terms of the strongest regret that she had wasted so much time and money in the use of dolls,—saying, with solemn emphasis—"if it was to do again, I would not do so." She cautioned also several little girls with whom she was intimate, against playing so much with dolls, as sinful, and painful to the conscience.

A day or two before her disease came to a crisis, she said to her mother, "mother, why don't you talk to me about God and about dying? Don't you know that I shall die to night?" Her mother, very much affected, and suffused with tears, was at first unable to speak, but soon replied, "I don't know that you will die, and I hope you will not to night." She answered, "Yes, I shall, but don't cry, I have a hope." Soon after this, she was told that the Doctor had given her over and that she could not live. The information, though perfectly understood, seemed to produce no

alarm whatever, nor even the slightest excitement; on the contrary, it seemed to be rather acceptable, for after a considerable pause, she sweetly and placidly replied, "Well, I don't care—I would as soon die as live—I shall be far better off in heaven." She was asked if she wished to go home, (to her father's;) she replied, "I should like to go home, but it's no matter—I shall soon be at my Heavenly Father's home." When she saw two of her young companions, and class mates present, she requested to be left with them alone.—When her request was complied with, she called them by name, and exhorted them at some length to prepare for death, to pray, to love and obey the Saviour, &c. As she approached her end, when she saw her doating parents and friends weeping around her, she frequently said to them, "Don't weep for me, but meet me in heaven."

On Sabbath, her last Sabbath on earth, she took leave of her parents, grand parents, and other friends present; calling each one by name, and requesting them to kiss her. In the afternoon her tutress asked her if she remembered little Jane? "Yes," she replied, "and little Susan too." "Jane you know," said her tutress, "when she was afflicted could put her trust in Christ; can you do so?" "O yes," was her reply, with animated emphasis. About dusk, the minister asked her among other things, "Do you love the Saviour, Fanny, do you want to see Him, can you trust yourself with Him?" With unhesitating promptness, emphatic earnestness, and a brightening countenance, she replied, "O yes! O yes!" Her father being overcome on hearing her answer, wept aloud. She turned her head, looked at him, and said with peculiar sweetness of manner, "don't cry, papa, don't cry." After this she became insensible, and about 12 o'clock, expired, it is hoped in the arms of Him who said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

In health, this dear little girl was noted for her unwavering veracity; she was never known to tell an untruth; and for her cheerful and prompt obedience to her parents. *

During her illness, she was remarkable for her submissive temper, her affectionate disposition, and her pious turn of mind.

In view of these facts thus faithfully narrated, many practical and important inferences might be drawn and addressed both to children and adults. But I will only ask in conclusion—ought not parents, ministers of the gospel, and Sunday school teachers, to labor and seek much more directly and sedulously, with expectation and hope, for the conversion of children—even of little, young children? Yours, &c.

P.

Milton, N. C. Feb. 15, 1833.

* Little Jane is the subject of that excellent tract by Leigh Richmond. It has been since published together with a judicious selection of other tracts, in a volume very well adapted to the use of schools. It was in this volume as a school book, that little Fanny became acquainted with the interesting story of little Jane. And so much was she delighted with her character, that invariably, when she was permitted to make a selection for the exercise of the class in reading, she would choose little Jane. The little Susan referred to, was the daughter of the Rev. S. Kollock, of Norfolk, Va. The charming little volume of facts published by the American Sunday School Union, respecting this remarkable child, was very much admired by little Fanny. She has been known repeatedly to take it from the Sunday school library—to read it again and again. And it is confidently believed that her taste, and principles and character received much of their impress from frequently perusing the two above named narratives.

COMING TO CHRIST.

Do not some of you, my young readers, feel unwilling to come to the Saviour, because you think that you do not feel a sufficient interest in the subject. You know that you are sinners, and would like to be free

from sin. You would like such a friend as I describe the Saviour to be, but you have no sufficiently strong conviction, and you think the promises are not for you.

Or, perhaps, some of you, though you feel a deep interest in the subject, may be discouraged and disheartened by the sins you feel constantly committing, and by your repeatedly broken resolutions. You think the Saviour must be wearied out with your continual backsliding and sins, and you are ready to give up the contest, and to think that final holiness and peace are not for you.

Now there are, throughout our land, vast multitudes who are vainly endeavoring to make their hearts better, in order to recommend themselves to their Saviour's care. You must, indeed, endeavor by every effort, to make your heart better, but not as a means of recommending yourself to the Saviour. Come to him at once, just as you are, and seek his sympathy and assistance in the work.

Inquirers after the path of piety, are very slow to learn that the Saviour is the friend of sinners. They will not learn that he comes to help us while we are in our trials and difficulties, not after we get out of them. How many say in their hearts, I must overcome this sin, or free myself from that temptation, and then I will come to the Saviour. I must have clearer views of my own sins, or deeper penitence, or awaken true love to God in my heart, and then, but not till then, can I expect Christ to be my friend. What? do you suppose that it is the office of Jesus Christ, to stand aloof from the struggling sinner, until he has by his own unaided strength, and without assistance or sympathy, finished the contest, and then only to come and offer his congratulations after the victory is won. Is this such a Saviour as you imagine the Bible to describe?

At the door of one of the chambers in which you reside, you hear a mourning sound, as of one in distress. You enter hastily, and find a sick man writhing in pain, and struggling alone with his sufferings. As soon as you understand the case, you say to him,

"We must send for a physician immediately, there is one at the next door, who will come in a moment."

"Oh no," groans the sufferer, "I am in no state to send for a physician. My head aches dreadfully. I am almost distracted with pain. I fear I am dangerously ill."

"Then we must have a physician immediately," you reply. "Run and call him," you say, turning to an attendant, "ask him to come as soon as possible."

"Oh stop! stop!" says the sick man, wait till I get a little easier. My breath is very short, and my pulse very feeble, and besides I have been getting worse and worse every half hour for some time, and I am afraid there is no hope for me. Wait a little while, and perhaps I may feel better, and then I will send for him."

You would turn after hearing such words, and say in gentle voice to the attendant, "He is wandering in mind. Call a physician immediately."

Now Jesus Christ is physician; he comes to heal your sins. If you wish to be healed come to him at once, just as you are. The soul that waits for purer motives, or for a deeper sense of guilt, or for a stronger interest in the subject, before it comes to Christ, is a sick person waiting for health before he sends for a physician. Jesus Christ came to help you in obtaining these feelings, not to receive you after you have made yourself holy without him. You have, I well know, great and arduous struggles to make with sin. Just as certainly as you attempt them alone, you will become discouraged and fail. Come to the Saviour before you begin them, for I do assure you, you will need help.

Abbott's Young Christian.

Honors, monuments, and all the works of vanity and ambition, are demolished by time; but the reputation of wisdom is venerable to posterity.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 30, 1833.

LETTER FROM THE WEST INDIES.

We have been kindly permitted to publish the following letter recently received by the Rev. Mr. Jocelyn of this city; dated, Island of Barbadoes,

SHARON, DEC. 21, 1832.

Dear and Reverend Brother,—Your truly affectionate letter of February 12th came safe to hand July 10th, and should have had an early answer, but on account of our multifarious duties, occasioned by the awful hurricane of August 11, 1831. For the kind sympathy expressed in your letter to us, and for the \$5 voted for the rebuilding of Sharon and Mount-Tabor by your beloved African congregation, please to accept our most cordial thanks. The congregations which we have the favor to serve with the gospel, desire to be affectionately remembered to their brothers and sisters of your congregation, and pray that the Lord may reward them for this token of their love. We have had many poor Negroes since the above mentioned visitation, coming to hear the gospel of a crucified Saviour, and asking what they must do to be saved, who were previously living without God in the world, so that the truth of that portion of Holy Writ, has been verified in this island. "When the judgments of the Lord are in the earth, the inhabitants thereof learn righteousness." This is not the case with the slaves only, but also of the whites, and free people of color seem more in earnest about their soul's salvation. The Lord has granted us, his poor unworthy servants, together with our dear wives, the needful health and strength to care for our flocks and to superintend the erection of our two settlements, and inclined the hearts of our brothers and sisters and friends in Europe and America to furnish us with the needful means. May He whose is the silver and the gold reward them abundantly; yea, He will do it; he has said, "a cup of cold water given to a disciple of his shall not lose its reward."

The new church at Mt. Tabor, 52 feet by 38, will be consecrated, God willing, on the 23d inst.; the dwelling house is nearly finished. At Sharon our service is kept in the newly erected school room. The foundation stone of our new church here, was laid on the 20th of October, and is now nearly fit for the roof; it is of the same size as that at Mt. Tabor, and built chiefly of brick. Our dwelling houses are habitable but not finished. On Monday and Thursday evening we keep a school, when on an average, from 60 to 70 males, and the same number of females attend, adults and children, mostly slaves from the neighboring estates; some 3 to 4 miles off. Twenty are reading in the Testament, and assist us in teaching the others who read and spell, and learn the Alphabet. At Mt. Tabor is a daily school for the children on Haynesfield estate, at the request of the proprietors, Mr. and Mrs. Edmond Haynes; also a Sunday and evening school in the temporary church. On the 9th inst. at Sharon, 24 adults were added to the church by holy baptism, and last Sabbath day, 13 infants were also baptised. Most of our congregation members, we can truly say, are growing in grace, and love our Saviour, especially our communicants, but with others much patience is required, and with some we are necessitated to use our church discipline, by excluding them from our congregation or preventing them going to the Lord's table.

At our present place of worship is small, we have the communion at Sharon once a month, alternately, with the half of the communicants, about 20 one time and 70 the other. At Mt. Tabor from 20 to 30 are present.

The total number under our care, and who attend our church at both stations, are about 1200; besides this, we preach once a fortnight by permission of the owners and managers on 9 es-

tates, where there may be upwards of 1000 slaves living on them.

Commanding ourselves, and the souls committed to our care, to your faithful remembrance at the throne of grace, we remain yours brethren in the bonds of the gospel,

JOHN G. ZIPPET, at Mt. Tabor,
JOHN TAYLOR, at Sharon
JOHN GATTLES KLOSE, do.

[For the Religious Intelligencer.]

To the Sisters of the Churches.

My Dear Friends,—Permit one of your number to address a few thoughts to you through the medium of the Intelligencer. We live in this highly favored land, where we can hear the glad sound of the gospel, and where it shines in its full beauty and glory; where the Lord blesses the efforts of his churches to promote his kingdom; where he displays his glory and grace in the conversion of sinners; where those who love Zion rejoice in her prosperity, and desire and plead at the mercy seat for her enlargement. Christians ought not only to mourn over their past unfaithfulness, but to arise and turn their lamps. If they have backsidden, there is grace enough and fulness enough in Christ to restore them; they ought to apply to him for assistance, and he will enable them to occupy their talents till he shall come and call them to give an account of their improvement; they know that he has strong claims upon them, and they are under very great obligations to live entirely devoted to him, and do much for his dear cause. Let us then resolve in the strength of Christ, to be more faithful. He is daily conferring upon us new mercies, and we owe a debt of love and gratitude to him. Let us be desirous to live so as to glorify God and benefit the souls of our fellow beings, and not hinder others from coming into the kingdom. Let us arise from our slumbers, and let our light have an influence upon one another, and since we have distinguished ourselves from the world by our profession, may we be distinguished by our ardent piety; and no longer be cold and formal. When we take up the holy bible, the best of books, we believe that in it is revealed the will of our heavenly Father. He kindly tells us what we must do for our own souls and the souls of others; he tells us about heaven and hell, what blessings are in store for the righteous, and what miseries for the wicked; he acquaints us with his precious promises to be trusted in; his divine precepts and commands to be obeyed; his excellent doctrines to be embraced; his deserved threatenings to deter us from sin, and his sacred consolations to comfort us under trials. Without the Bible, all would be dark and dreary as to futurity. In it we may become acquainted with Jesus, our best beloved friend, with what he did when he was upon the earth, and with what he is now doing and will continue to do. Soon this short journey of life will be closed. Heads of families go on training up their children in the way they should or should not go; but how soon is their work accomplished! they leave the world and others occupy their places. School teachers commence instructing—they teach and govern weeks and months: but how soon does their last day arrive, when they must separate from the scholars whom they love, perhaps never to meet them all again till they meet them at the judgment seat of Christ. Thus it is with all classes; they pass on, attending to their temporal or spiritual concerns until they sicken and die, and go to receive their eternal reward.

Have we not, my dear sisters, forgotten our first love, and declined from the engagedness and fervor that we once had in a time of revival?—Why is it so? Has religion less charms? Are souls less precious? Has the Saviour disappointed us in any way? Is the Spirit less willing to teach and guide us? or our heavenly Father less ready to bestow blessings upon us than he was then?—No: all these are the same; the fault is in

us; and the fact that sinners have been going on to ruin while we have been slumbering, is enough to awake us from our stupidity. If we would abide in Christ, we must love what he loves. The sentiments that he approves, and the conduct that he recommends, we must adopt. That we may not give him occasion to say to us as he did to his disciples, "Will ye also go away?" is the hope of your sister in Christ,

ZION'S FRIEND.

[For the Religious Intelligencer.]

A MOTHER'S MEDITATIONS.

During a recent protracted illness, I passed many sleepless nights, exercised at times with much bodily distress, tho' not unfrequently refreshed by great spiritual enjoyment, thro' the tender compassion of that kind heavenly Father, who in infinite wisdom proportioned good and evil to his children at their character and circumstances require. In one of those midnight vigils, when the realities of Eternity were forcibly presented to my mind, and the glories of heaven impressively delineated on my imagination, my solicitude became deeply awakened in behalf of my dear children, of whom I have two, both sons, of the ages of five and two years: They bid fair, if they live, to become men of at least common intelligence and understanding: men, who will undoubtedly exert a moral influence either of a salutary or deleterious tendency. Already are they placed in the balance which is to decide their Eternal destiny, and not theirs only, but perhaps directly or indirectly that of hundreds of their fellow mortals who may come within the range of their moral atmosphere. At present, the balance is suspended, and it is a reprieve to the heart of an anxious Mother, to be assured that the judgment has not yet been pronounced against them, "Ye are weighed in the balance and found wanting." But with what deep emotion and intense anxiety does she watch the scale! Ah! see, it preponderates, and that too, on the side which will most inevitably seal their destruction sure. Trembling in view of the awful precipice in which they are about to plunge, to whom can she look for their deliverance? what can she do?—"Trust in the Lord," "Delight thyself also in the Lord; and he shall give thee the desires of thy heart." "Ere they call I will answer, and while they speak I will hear." Their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. Whatsoever ye shall ask of the Father in my name, he will give it you, &c. &c. God speaks, she hears, and remembering that the promises of God in Christ are Yea and Amen, flies she to the throne of grace, clings to the horns of the Altar, and with restless importunity, pleads the holiness of Jehovah, the verity of his promises, and implores the love of a crucified Redeemer for the sanctification and eternal salvation of her children. Is he a God of truth? Hath he styled himself a prayer hearing and prayer answering God, who delights in blessing, yea in loading his children with benefits; and hath he not required them to bring their children to him and forbid them not, that he may bless them also, saying "Of such is the kingdom of heaven." To him therefore who is faithful, and able and willing to keep that which is committed to the end, does she cheerfully command those dear objects of her love, who have been dedicated to him even from the moment of their existence, believing that tho' alienated by sin from God, and justly subject to the penalty of the Divine law, and therefore that she or they can never merit the favor of God on the ground of their own righteousness, yet for the sake of Christ, and thro' the blood of the atonement, he will glorify himself in their sanctification and eternal redemption.

Having thus, thro' faith in the Lord Jesus, and humble re-

liance on his gracious promises, sincerely commended the immortal interests of my own little ones, to the unbounded mercy and of free and infinitely rich grace of God, I pursued my meditations still farther, by supposing that should every faithful and pious Mother in Christendom thus come to God in the exercise of strong unwavering faith, each, in humble dependance of the Holy Spirit, bearing her own children to a throne of grace, and ceasing not her importunity till the angel of the Covenant had borne her petition to the mercy seat, and thence brought tidings fraught with joy to the maternal heart, that heaven's arches were ringing loud with acclamation of praise to God for the manifestation of his converting power and goodness in bringing those children into the Kingdom of his glory: if every such Mother, (we allude not to the wavering, unfaithful, and lukewarm professor,) were not only to exercise such strong faith, but also by pious example and holy conversation and precept "train her children up for God," then unquestionably every son, and every daughter of every pious mother in the Universe, would be converted, and God be glorified in their salvation: but who can calculate the amount of Christian influence that would thus be extended over the world. Commissioned by the King of heaven, and girded in the armor of God, these would launch forth seeking new recruits to rally round the standard of the cross. Some indeed, circumscribed to the limits of their own town or neighborhood, would confine their influence and efforts there. Others, extend their exertions to remote regions of their own country. Some would brave the Ocean's fearful wave, and traverse foreign climes, and not a few we trust, not counting their own lives dear, if they might but win souls to Jesus, would strike out for themselves a more glorious path, and direct their course to the regions of the shadow of death, and there proclaim to that wretched portion of the human race, now alienated from the commonwealth of Israel, the thunders of Jehovah's law, succeeded by the sweet messages of Gospel love to each returning rebel, penetrating those dismal shades with the light of gospel truth, and causing even the waste places to be made glad. Oh! who can tell how many thousands of souls might be saved from spiritual and eternal death thro' the instrumentality of those converted children. But again, those converted daughters, forming pious and suitable matrimonial connexions, would themselves become Mothers, and in their turn by their faithful prayers and pious exertions call down the blessing of God on their offspring, and again the song of deliverance from the thraldom of sin and depth of hell, and of glory to the Lamb, would resound from millions of new born souls: and thus, simply thro' the faithful efforts of pious Mothers, an influence may be exerted, gathering proportionally increasing strength from generation to generation, continually resulting in the conversion of sinners, and forming an irresistible phalanx against the powers of darkness, which should be co-extensive with the millennium embracing eventually all the then existing members of the human family of that latter day glory, with Christ the Captain of our Salvation, at the head of this innumerable host, conducting them on to certain conquest over the Prince of the Power of the air, and a triumphal entry into the celestial city of the New Jerusalem.

Christian Mothers, wherever you may be; of whatever name or denomination, the appeal is now made to you; are you, or will you be faithful to the souls of your children? You have here a transcript of what may be expected as the probable, certain result of your faithfulness. Have you been instrumental in introducing immortal beings to this world of probation, the subjects of sin and sin's concomitants, disease and woe of various kinds, and for what? That they may spend their little day of "smiles and tears" on earth, and then go away—yes, go away, but where? To those abodes of everlasting bliss, where angels bright attune their harps and saints, redeemed swell their sweet voices to celestial notes of

praise? Or, to those dismal abodes of horror, where is weeping and gnashing of teeth forever, and drawing hundreds of others after them, for be assured they will not go alone, to dwell in eternal burning, "where the worm dieth not, and the fire is not quenched." Oh! pause for a moment, and think of the agony of a dying impenitent on the verge of Eternity.—The King of terrors bends his bow: the fatal arrow flies: the body lies a fearful corpse: the soul has winged its flight to the bar of God, and thence to the execution of the dreadful sentence, "Depart!" and if you can; exclaim: it is my child yes, and another, and another and others still may go in the same impenitent state, and still the Mothers agonizing exclamation will be, "my child, oh my child, my child." Is any Mother prepared for such a scene? One child after another sinking down to the world of despair, till all are gone, forever gone.—No! no Mother with the feelings of humanity, no pious Mother, can reflect on the cruelty of such abandonment of her children, without wishing herself annihilated for their sakes. But yet every unfaithful Mother has reason to apprehend that her children will thus be cast away forever from the presence of the Lord: but to every truly faithful Mother the promise is sure of an heavenly inheritance for her children—which promise she may claim thro' faith in the blood of the atonement, which cleanseth from all sin.

In view of such results, what pious Mother does not feel it an honor, a privilege to be a Mother? What unfaithful, impenitent Mother will not tremble at the thought of her awful guilt and responsibility, for the neglect of the precious souls of her dear offspring? and what sincerely humble, believing and devout Mother, will not now go, yes, now, to day, and in the exercise of that faith which is sufficient to remove mountains—take her children to the throne of grace, and there give them to him, to be made themselves the heirs of eternal life, and instruments to the glory of God in the promotion of a world's salvation, thro' the intercession of the beloved, who hath said "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

A MOTHER.

[For the Religious Intelligencer.]

A LOOKING-GLASS.

The evils of Lottery gambling have lately begun to receive very serious consideration in more than one of the sister States, while CONNECTICUT is still lending the sanction of her Statute book to the dreadful system. The facts of the case alone supply a sufficient argument; and facts, in abundance, are at hand.

It seems, according to the statements of a pamphlet recently published at Philadelphia, and quoted in the number of the "Religious Intelligencer" for March 16,—that a lottery is drawn under legislative sanction once in every fortnight in that City, and that the object for which the nuisance is permitted to exist, is the supply of thirty thousand dollars *per annum* to a Canal,—while an equal sum *per week*, is thrown away in the purchase of *Marks*—for the benefit only of the keeper, of lottery offices, their clerks, &c.

We need go no farther than to consider from whom this enormous sum is enticed, and wheedled by the delusive promises of lottery advertisements. In every city, and in every village, the persons most likely to lose their money in lotteries, are those who are least able to bear the loss without inconvenience, and too often such as easily imbibe a taste for gambling and irregular means of getting money, which lead them away from the earnest pursuits of the industrious and honest, but slower methods of acquisition.

But if this be the case so far off, how is it nearer home? In New York, as the newspapers show, there is an authorized lottery drawing *every week*. The prizes in number and amount we may presume to be about equal to those of the Philadelphia lottery. The loss in New York then must be twice

as great, or sixty thousand dollars per month thrown away on blanks for the benefit of the ticket venders.

The collateral evils must of course be nearly in the same proportion; and they may readily be imagined.

In Connecticut three lotteries are allowed by law to be drawn every week; which is six times as many as those of Pennsylvania. The amount of each one is however, smaller.

The drawing is at New Haven *every Saturday afternoon*, a most appropriate preparation to be sure for the exercises of the following morning, and one is held at Hartford, as regularly every Monday: besides which an intermediate drawing is held every Thursday, not always at Hartford, but generally there. The amount of prizes gambled for in these three weekly lotteries, or one hundred and fifty six drawings in each year, cannot be precisely told without further information than I possess, but I have before me the schemes of two of the *New Haven* drawings, in one of which the amount of prizes is \$273. 760; and in the other it is \$102.660; we may therefore safely estimate the average of the Saturday lotteries as exceeding \$15 000 of prizes, and it need not be said that the sale of tickets must be calculated to produce at least that sum. Now, if we multiply this by 52—the number of weeks—we shall see that nearly nine millions of dollars are annually gambled for *locally* in this one lottery. But this is one of three, and although the others are smaller—the two together not exceeding probably the *New Haven Scheme*—yet even thus the amount actually gambled for under the sanction of the laws of the State, cannot fall short of eighteen millions of dollars.

These facts are almost incredible at first view; but the evidence is before our eyes. How large a proportion of the tickets thus authorized by our Legislature, are sent to other States to assist in seducing the unwary—we have no means of knowing—but it is a poor defence of our tolerating these evils, to say that our neighbors suffer more severely than our own citizens. I do not pretend to estimate the importance of a "bridge at Enfield Falls" which is the alleged object of all this permission presented to the vice of gambling; but surely a bridge of marble or mahogany had better be erected at the public expense, thanthus to sanction and encourage a ruinous and erroneous system of deception and gaming.

[For the Religious Intelligencer.]

JAMES BRAINERD TAYLOR.

A volume has recently been issued from the press by Messrs Jocelyn, Darling and Co. of New York, entitled "Memoir of James Brainerd Taylor," compiled by Dr. J. H. Rice and Dr. B. H. Rice; which is well adapted to edify youth. For those Juniors especially who are dedicating themselves to the Lord, this remembrancer is an excellent specimen of that biography which is "history teaching by example." It is exclusively a religious book: for it contains nothing to attract the thoughtless or amuse the volatile; but to those who understand and desire that spiritual mindedness which is life and peace, it combines very interesting delineations of the progressive influence of divine truth upon the understanding, and of the increasing fruits of righteousness which flow from the unction of the Holy Ghost fertilizing the "incurruptible seed which liveth and abideth forever."

Probably there is no task more difficult than to select for general perusal the record of religious experience, and from a familiar correspondence to abstract materials which shall be unexceptionable. The compilers of these pages have executed this delicate labor with judicious discernment.—This Memoir is little more than Mr. Taylor's auto-biography as embodied in his letters and diary. Works of this kind require occasional annotations from an Editor, especially for the sake of less informed and diversely exercised Christians. In reviewing the experience of others, groundless alarm or false confidence is often derived from the survey: and a person conversant with those subjects has an eligible opportunity to

dissipate both or either by unfolding the fact, that the depressions or enjoyments of one are not the criteria of judgment for others; and also to show, that amid all the diversity of operation, the effects of divine truth are nearly uniform in their grand ostensible exhibitions. This Memoir would have admitted of many such illustrations; in reference to youth who may feel a solicitude to devote themselves to the service of the sanctuary. The compiler however doubtless supposed that Mr. Taylor's own descriptions were sufficiently explicit. But it may be questioned, whether a more acceptable service could have been rendered to young men, than to have made this biography a text book; to which might have been appended the advice of mature experience and knowledge upon a subject which is all-important to the Church and the world.

The memoir of James Brainerd Taylor will be a popular book among our pious youth. It enables us to retrace the early period of religious life, unmingled with the counteracting influences of those trials and disappointments, which a longer pilgrimage and a more extensive intercourse with the world and the church have painfully ingrafted upon earlier recollections. The volume therefore may confidently be recommended to all Parents for a family book; as it sets before their children an amiable pattern; and all youth are desired to peruse it, as it proposes to them a noble example "in conversation, in charity, in faith, in purity."

MATHER.

ABSENT MEMBERS OF THE CHURCH.

One of the standing rules of the Congregational Church to which we belong, is, that "every member shall be considered as under the watch, care, and discipline of this Church until he shall have been regularly dismissed from his connection with it by the vote of the Church." It is not an uncommon practice, we believe, in all our churches, for some members who remove to other places, to neglect the important duty of taking letters of recommendation to some other church, and by placing themselves under its watch and care, to cancel the covenant obligation they and the church they have left are under to each other.

A special committee has been recently appointed in the First Church in this city, to look up all such delinquent members, and to inquire into the reasons of their conduct. And we are glad to see that the Third Presbytery in New York have simultaneously taken up the subject, and we publish their resolutions, believing it may be useful to many of our churches.

RESOLUTIONS OF THE THIRD PRESBYTERY OF N. Y.

Whereas, order in the church of God requires that Christians should be recognized as members wherever they appear stately as worshippers, and consequently that in removing their residence from one place to another, they should consider it a primary duty to transfer their ecclesiastical relations and responsibilities to some one of those churches within whose bounds they are to reside; and in view of these principles, whatever general truth and importance they may contain, this Presbytery believe their applicability to the city of New York to be specially important, and worthy of the conscientious regard of all the churches in the city and the country, who may be at all concerned in them:

And whereas, this Presbytery suppose a great and growing evil among us to be the practical disregard of these principles, in professors of religion removing to this city, either without all proper testimonials, or, having them, with the spirit or the habit of keeping them, ordinarily from causes wholly insufficient to justify the conduct, until they become ashamed or afraid to present them, or till they are outlawed and null by constitutional limitations, or are lost or mislaid, and so neg-

lected with impunity, and till the only alternative is to reunite with the church by profession, or mingle in the world, or merge in its din all distinctive marks of Christian character:

And, having reason to believe that many, say several hundreds of professors of religion, of our connection or our correspondence in the church, are now in this city, increasingly, whose disorder in these respects is reprehensible and wrong; who are here neither recognised nor reprehensible, and who are in effect absolved from all ecclesiastical supervision and salutary care, many, or a large number of them estranged from the truth and holiness of their Christian profession, exposed to temptations of every sort, and needing the oversight which they are becoming less and less inclined to seek, and proportionably more and more removed from the probability of ever receiving: wherefore Resolved,

1. That this Presbytery would respectfully and affectionately request the churches of Christ, whom it may concern, to look after their absent members, and ascertain, if possible, their residences and manners of life, and to inculcate on all their members the duty, especially if they remove to this city, of carrying their testimonials with them, and of presenting them, without any unnecessary delay, to some church in connection or correspondence with us, near their determined residence.

2. That it be recommended to all the sessions under the care of this Presbytery, to regard the foregoing principles in the churches of their respective care; to invite to incidental or admit to stated communion, those only who maintain an orderly standing and a due correspondence with the churches to which they severally appertain; and to inculcate on their own members, the duty of preserving a regular responsibility and intercourse with the church to whose covenant care they belong, reporting themselves at regular intervals, quarterly or semi-annually, to the pastors or elders, and facilitating in every proper way, that salutary supervision which the interest of all parties and the honor of religion alike require—a supervision which the Great Head of the church hath appointed in it, "for edification and not for your destruction," which is equally identified with the sanctions of his authority and the wisdom of his love.

3. That the resolutions be published in the Observer and the Evangelist, for the consideration of the churches.

New-York, Feb. 25, 1833.

SAMUEL H. COX,
HENRY WHITE,
HENRY G. LUDLOW, } Committee.

POWER OF RELIGION.

The following letter was received by a respectable house in Philadelphia last Friday,—

"February 23, 1833.

"MESSRS. —————, some time having now expired since I fraudulently obtained from you an amount of money, the exact amount of which I do not recollect, but which I think can be made whole by the sum of fifteen dollars, I therefore remit you that amount with five dollars over, which I wish appropriated to the cause of Missionary services in the north-western part of the United States. By so doing, I hope to get relieved from that remorse attendant on a guilty conscience, and forgiveness from that God, who seeth all things and watcheth over us to guard us from all evil. Pardon me, as I know you will, and believe me a penitent follower of Christ. Yours, &c."

A similar instance of the operation of the inward screw has occurred recently in Vermont, where a pork dealer has made an *omend honorable*, by returning four dollars, which he defrauded a customer of, by making an intentional mistake in a bill.—*Boston Morning Post*.

ANOTHER.—The following letter, says the Springfield (Mass.) Whig, was received a few days since, by Mr. M. Goodsell, of this town, one of our most respectable citizens, from an unknown source.

FEBRUARY, 1813.

My dear sir,—Several years since, I received from you as was supposed a five dollar bill in a business transaction, but upon examination there were two bills of that amount so closely adhering together as to appear like one. As I was then in want of money, and as no individual knew it beside myself, I looked upon it as a lucky circumstance, and pocketed it.—Since that time I have been led to see the error of my ways, and the awful wickedness of living in sin, and having sought the favor of God by exercising repentance towards him, and placing my hope in Jesus Christ. I trust I have found forgiveness. I have often thought of many transactions which took place while I was serving Satan, but cannot find peace so long as I cover them, knowing that "whoso covereth his sins shall not prosper." I therefore enclose you seven dollars that you may receive your own with usury. I have learned from the example of our blessed Saviour to do unto others as we would that they should do unto us. And now, permit me to ask you whether you live in the constant fear of God? Whether you are doing all you can for his glory? Are all your family as well as yourself converted to God, and do you delight to worship him morning and evening around your family altar. I have not thought it my duty to give you my name, reserving that for the time when all secrets shall be revealed. I am now a disciple of Jesus Christ and desire to meet you and yours in Heaven. Farewell.

A CARD TO AMERICAN PHILANTHROPISTS.

John R. McDowell respectfully informs the friends of moral reform, in every town, city, county and state, in the United States, that he intends to issue in February next, the first number of a monthly sheet, to be called

MCDOWALL'S JOURNAL.

The principal design of the Journal is to expose public immorality, to elicit public sentiment, and to devise and carry into effect the means of preventing licentiousness and vice. The importance of removing the abandoned from society, and of confining, and reforming them in asylums erected and supported by state legislatures, will be urged as a measure of political economy, and a duty legislatures owe both the health and morality to the public. The morality of the decalogue, and not the Shibboleth of a party, will characterize its pages.

Such being the design of the periodical, your pecuniary aid is essentially necessary to enable him to sustain it. The PRESS is the only medium through which he can reach the public mind. With you it rests to say to what extent he shall use it.

The Journal will contain the results of his investigations made when he officiated as chaplain to the New York Magdalen Society, and visited the poor, the sick, and the imprisoned in this city. Passing events of an interesting character will be noticed, and letters, and essays, written in a chaste and manly style, will be cheerfully inserted in its columns. In short, it is designed to be a continuation of his former publications.

It is desirable, for the public good, that a copy of each number should be placed in every family in the land. In this view of the subject, he is happy to find that some great and good men entirely accord with him.

The price is \$1 a year, in advance, to single subscribers. Six papers directed to one person for \$5.

One hundred copies of any one number for gratuitous distribution, will be sold for \$3.50—one thousand copies, for the same purpose, for \$20. Payment in advance in all cases.

Editions, if desired, will be issued in different States at nearly the same time.

The Journal is published at the University Book Store, Clinton Hall, corner of Nassau and Beekman streets where subscriptions and orders for it will receive prompt attention.

Postage on letters to be paid by those who send them.

New-York City, Jan. 21st, 1833.

N. B. Editors, by inserting this card in their papers will oblige.

J. R. McDOWALL.

In the second number, which we have received, the Editor says, the Journal was commenced without a subscriber, or a person pledged to sustain it. The donations received from the country, particularly those from a mother and her daughter in N. Bedford, and from the Theological students in Auburn, Hamilton, Princeton, and Andover, enabled me to issue the numbers for January and February. About twelve thousand papers are distributed gratuitously to ministers, magistrates, and benevolent persons in different parts of the U. States, and in foreign countries. The number for March will exhaust the last dollar benevolent persons have placed at my disposal, in order to promote this cause. The cause is a common one, and there is something that every friend of virtue may do to advance it. Knowledge must be diffused. But information cannot be communicated, at present, in any other way than through the press. To use the press, money is necessary, but I can leave the field of action neither to solicit subscribers to the Journal, nor to ask for donations to sustain it. On the intrinsic merits of the cause, and as the last and the only remaining hope of promoting it, I throw myself and the Journal on the benevolence of the intelligent and virtuous portion of the country.

THE GAMBLER.

The finished gambler has no heart. The club with which he herds, would meet, though the place of rendezvous were the chamber of the dying; they would meet, though it were an apartment in the charnelhouse. Not even the death of kindred can affect the gambler. He would play upon his brother's coffin; he would play upon his father's sepulchre.

Yonder see the wretch, prematurely old in infirmity, as well as sin. He is the father of a family. The mother of his children, lovely in her tears, strives with the tenderest assiduity, to restore his health, and with it to restore his temperance, his love of home, and the long lost charms of domestic life. She pursues him with her kindness, and her entreaties, to his haunts of vice; she reminds him of her children; she tells him of their virtues; of their sorrows; of their wants; and she adjures him, by the love of them, and by the love of God, to repent, and to return. Vain attempt! She might as well adjure the whirlwind; she might as well entreat the tiger.

The brute has no feeling left. He turns upon her in the spirit of the demons, with which he is possessed. He curses his children, and her who bore them; and as he prosecutes his game, he fills the interval with imprecations on himself, with imprecations on his Maker, imprecations borrowed from the dialect of devils, and uttered with a tone that befits only the organs of the damned! And yet, in this monster, there once dwelt the spirit of a man. He had talents, he had honor, he had even faith. He might have adorned the senate, the bar, the altar. But alas! his was a faith that saith not. The gaming table has robbed him of it, and of all things else, that are worth possessing. What a tremendous wreck is the soul of man in ruins! Return disconsolate mother, to thy dwelling, and be submissive; thou shalt become a widow, and thy children fatherless. Further efforts will be useless; the reformation of thy partner is impossible. God has forsaken him; nor will good angels weep or watch over him any longer.—*New York Mirror, 1834.*

[From the Boston Recorder.]

SLAVE TRADE OF THE UNITED STATES.

In 1803 South Carolina opened her ports for the reception of slaves from Africa, agreeably to the provisions of the constitution of the United States. In 1805 one of her members in Congress submitted a resolution censuring her conduct, and but for the interposition of Congress that repealed the act of 1804, which prohibited the introduction of slaves into the territory of Louisiana, by an act at the succeeding session of 1805, the ports of the Southern States would have been closed against the trade. This repeal was effected by the influence of the Northern and Eastern States, who from their immense amount of tonnage afloat, shared largely in the profits of this execrable traffic. Policy and gain were the master principles that swayed the legislation of our public men. Justice and Humanity were but secondary considerations. "Carolina," says Mr. Smith, had no "ships of consequence, but an ample supply came from the North and East. Rhode Island furnished her full share. They sent to Carolina ships from Philadelphia, and *they were obliging enough to send some from Boston.*" The commerce was carried on clandestinely after the abolition law of 1808, which made it piracy. As late as 1820 the *Science*, the *Endymion* and the *Plattsburg*, all fitted out at New York, were seized by the officers of the U. S. government for a violation of its laws. Now, indeed, we have ceased from the foreign trade, but the consequences of our common crimes—the domestic slave trade—has not ceased. It is still carried on to the disgrace of the nation, even in the District of Columbia, within sight of the Capitol and of "freedom's banner," that streams from its summit, and plays in the breezes of heaven, as if in mockery of the poor slave. We cannot touch the matter in the slave states. The Constitution forbids it. State sovereignty forbids it—the Laws—the Courts forbid it.—But the apathy of the people to slavery in the District of Columbia is unaccountable, for it is not guarded by the same formidable barriers. A decent coloured man waited on me one morning in great apparent dejection of mind, said he was trying to raise money enough for the redemption of Hanson, a slave attached to the estate of Gen. — who had recently died, whose property had been sold at auction, and poor Hanson with the property. He was an intelligent, religious slave, and as such had been cherished by his deceased master, between whom and H. there had been a mutual attachment. He was then lying in jail at Alexandria.—

The slave ship was receiving her cargo in the Potomac! and was to sail in a few days for New Orleans. The friends of the sufferer, members of the same church and class, one of whom was a hired servant in my own family, despairing of his release, went down to Alexandria to bid him an affectionate and final farewell; but the jailer, deprecating the sympathies which such a scene would excite, refused them admission! They returned to Washington without even the wretched comfort of seeing the face of their afflicted friend.—The redemption could not be effected. Hanson was forced on board the slave ship with the vilest of her cargo, but he never reached the place of his destination. The ocean received the remains of the murdered slave! *Remains* they were, for he pined away to a skeleton, and died of a broken heart! Ye avenging powers of heaven!—shall your thunders sleep forever? When the "sea shall give up its dead," what a cloud of witnesses will spring to the bar of God with the swiftness of light, to testify against the oppressors and murderers of the humble and defenceless Africans!

When the President of the United States, the heads of Departments, the Naval and Military chiefs and subalterns, citizens, &c. marched with great pomp to the Capitol, to celebrate the French Revolution of 1830, which deposed Charles and gave the people LIBERTY, I saw at the same time another kind of procession

marching in a different direction. It was that of "a gang of slaves," chained together and driven South to be sold like swine! Must this forever be? Must the leading Representative of Massachusetts in Congress, must he who has sat in the highest seat of honor in the nation, feel it impolitic, improper, perhaps even unconstitutional, to touch this subject?

J. N. DANFORTH.
Gen. Agent A. C. S.

HORRID TRAFFIC.

We want the pen of a ready writer—we want the intellect of an angel, that we may vividly pourtray the evils, the rise and countless evils of—of what? The rum traffic? No. What then? The slave trade? No. The rambous and the wide-spread tendencies of the theatre? the opera? No—no—none of these; bad as they are—deserving as they are, of universal execration—of the stern and uncompromising opposition of the whole community, and destined as they are long to be utterly rooted and scourged away from the land—it is another evil that we have it in our heart at this moment to write about. We mean the evils of *lotteries*—that high-handed *gambling system*—that abomination which opens the gate-way of all crime and misery. It is difficult to write with calmness about a thing so surcharged with the elements of crime and misery as is the lottery establishment. A defrauded, insulted, outraged community, ought really to raise en masse and put down this evil. Will they not do it?—Will not all reflect—determine—act? Act resolutely—unitedly—efficiently against all the lottery concerns in the land. *Let not the blood of ACKERS cry to us in vain.* It should not. We trust in God that his death has aroused a feeling of indignation which shall not slumber till our country shall be rid of the evil of *lotteries*—till to vend tickets shall be considered as high a crime, as to issue and to circulate counterfeit bank bills. The former is certainly much more injurious to the interests of the community than the latter, is more criminal! By the circulation of counterfeit bills, men may sustain the loss of property, but what is property—what is money compared with that which is irretrievably lost by means of lotteries! "Tis trash," tis worthless! By means of lotteries men are defrauded out of that which the wealth of worlds cannot purchase, their character; their peace of mind, their soul's welfare!

Look at the case of poor ACKERS. Look! Lottery Venders! Look! Lottery Purchasers! Let every one behold! See the bloody, the suicidal hand of Ackers pointing to the Lottery Office, as the place where he entered the road to ruin! Mr. Ackers was a young gentleman of high standing. His reputation was unsullied. In the wide circle of his acquaintanceship he was universally esteemed, and in the endeared circle of his relationship he was regarded with strong and ardent affection. He was in the employ and in the full confidence of one of the first mercantile establishments in Boston. But from all he is snatched away! Suddenly—awfully imolated on the "altar of demons," the *Lottery Establishment*.

The course of his ruin was short. Not far from eight months ago he became a purchaser at a lottery office. He was successful, unfortunately so, for he drew a prize, but O, what a prize! It was his ruin. It fixed his doom. For now, no longer contented with the incomes of regular industry and an honorable occupation, the illusive dreams of sudden and immense wealth beguiled him from a virtuous course to sudden and awful ruin. He purchased and lost, purchased again, and again lost—maddening at every onward step in his wretched course, he became desperate—embezzled the property of his employers, till in the short space of about eight months he had taken and expended in the

purchase of lottery tickets, EIGHTEEN THOUSAND DOLLArs, every cent of which was lost!

He became wretched, as might have been expected. He determined on the last fatal act; the crime of SUICIDE!—*Lowell Evangelist.*

From the New York Evangelist.

RECEIPT FOR HEALING DIVISIONS.

Mr. Editor:—I discover a degree of excitement relative to the new measures and old measures, which I presume to other minds as well as to my own is sometimes a source of painful reflections. Now I am not going to make a book, or to write an essay, upon the subject. A word to the wise is sufficient.

My advice is, that new measure men talk a little less, and that old measure men work a little more.

— M. D.

Temperance Reform.

A HOGSHEAD OF RUM.

Could the history of one rum hogshead, the destination and effects of every drop it contains, be plainly told, and strongly brought home to his heart, much would be done, we are persuaded, to induce the seller to give up his trade. And such a thing might be easily done. As the hogshead is set up in the dramshop, and made ready for sale, imagination might easily picture its work of destruction. There would be the generous-hearted sailor purchasing madness and disgrace with his hard earnings; there is the miserable mechanic, leaving his starving family, his sorrowing wife, and half-clad children, and getting credit for rum, where he could not get it for bread:—and there the little child, sent by its brutal mother, to buy the destroyer of her body and soul.—These would be visible scenes, but these would feebly represent the whole misery. There are things that the pencil cannot draw. The broken heart, the deep hate, the burning revenge, the going out of the intellect, the crushing of all good and generous feelings, the moral desolation of the soul; these cannot be made evident to the eye of man. But they may be imagined. A slight acquaintance with the annals of intemperance, a few visits to the house or the death-bed of the drunkard, will but too soon lead us to associate all that is dreadful with the distillery and the rum-hogshead.

Ch. Examiner.

TO TEMPERANCE SOCIETIES.

All minor Temperance Associations in Connecticut are earnestly requested to transmit, previous to the first of April, to the Secretaries of the County Societies, a written report stating the names of their officers, number of members, additions within the last year, progress of the cause, number of reformations from drunkenness, number of distilleries, number of stores that sell ardent spirit and that do not sell; state of the temperance cause in the churches; its effect on pauperism, crime, bills of mortality, success of the gospel and general interests of men; in order that the Secretaries of the County Societies may be able to present a full report to the County Societies at their annual meetings in April and to the State Society in May.

J. MARSH, Sec. C. T. Soc.

Editors of papers friendly to the cause are requested to give the above an insertion in their columns.

We understand that the Rev. John Marsh of Hadham, has received the appointment of General Agent of the American Temperance Society; and that, at the solicitation of the Executive Committee, his Church and

Society have generously consented to his dismissal, that he may accept of the appointment.—*Connecticut Observer.*

Revivals.

FORTY DAYS MEETING.

A protracted meeting has just been closed at Auburn, N. Y. which was continued forty days. We make the following extracts from a letter published in the New York Evangelist, from the Rev. J. Hopkins.

AUBURN, March 10, 1833.

Dear Brother Leavitt.—We have just closed a protracted meeting, and as it may occasion reports injurious to the cause of Christ on account of its length and other circumstances, and especially as it has been the means under God of the conversion of many souls, I take this opportunity to give you a brief account of the manner in which it was conducted. It commenced on Wednesday, the 30th of January, and with the exception of two days, on which a part of the meetings were suspended, it was continued with four exercises in each day till Sabbath evening of the 3d of March, making thirty three days. Indeed we continued to have two meetings each day till last evening, amounting in all to forty days.

REASONS FOR ITS UNUSUAL LENGTH.

Since 1826 there has been a class of men in this village and vicinity, some of which were men of extensive influence, who were so bitterly opposed to all religious effort, that so far as religious influence is concerned they were out of our reach. Connected with this class was another more gross in its moral character, and which was equally beyond the reach of our influence. When our meeting had been in progress for a week and the Spirit of the Lord came down in a powerful manner, these classes, out of mere opposition to the "Old First," together with many other persons by their influence, of a different character, turned to our brethren the methodists. These brethren had just finished an elegant chapel, and with the help of some able and excellent preachers had commenced a protracted meeting. Many of these men who went to our brethren the methodists, out of mere opposition to us, were "caught in their own craftiness." We perceived that by this opposition we were exerting an influence on these classes of men, which we could scarcely ever hope to exercise again. When we saw that God was answering our own prayers, and making the wickedness and opposition of men contribute as a means to their conversion, and that by this means we had a lever under the very foundation of iniquity in this village, we were determined to hold on. * * * * *

RESULTS OF THE MEETING.

The meeting, in point of numbers who attended the preaching, was sustained to the last; and the church seemed better prepared to carry on the meeting when it closed, than when it had been in progress a few days. The number of converts, making every allowance, is large; many of them, however, belong to the neighboring towns and congregations, and will most likely unite with the churches where they live. I shall not attempt to state precisely what the number is, but leave the great day to decide. The number that was hopefully the subjects of this work in each day after the second or third, varied from five to fifteen or twenty. In these are included persons of every age, from that of children up to that of sixty or seventy. Among them are a large number of heads of families, and of young men in the prime of life. Where persons have taken great pains to bring their friends from a distance, their efforts have been signalized blessed. On the whole the Lord has done great things for this people for which we would be grateful and take our places in the dust at

1833.]

RELIGIOUS INTELLIGENCE.

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his feet. In some respects it has been such a day as Auburn never saw. The important truth that *God is ever ready to bless the efforts of his people*, which is to elevate the Christian character, and do much for preparing men for millennial faithfulness, has received additional confirmation by this meeting.

From the New York Evangelist.

BERLIN, Vt. March 13th, 1833.

Rev. and Dear Sir.—Perhaps it will not be uninteresting to your numerous readers, to learn that God in great mercy has visited us here of late and saved a number of precious souls, as we hope from the damnation of hell. The measures adopted and the means used by the church, that have been evidently owned and blessed of God, are as follows. In the month of December last, I proposed to the church the propriety of new and increased efforts that the languishing graces of Christians might be revived. The plan proposed and prosecuted was the appointment of visiting committees to go out two at a time and visit through the town in each school district. In the evening a meeting was held where I attended, and held a lecture and conference. After we had gone over the town we had a general meeting, and continued for three days, at the end of which there was nothing that appeared of especial interest. To close the meeting then, it appeared to me, was to yield the ground to the enemy, and souls would be lost that might be saved if the proper means were used. Unbelief to a great extent appeared to prevail among professors as to any thing favorable resulting from the continuance. The meeting however was continued with increased interest for six days, in the midst of much opposition. But God made bare his holy arm. The prayer of faith I doubt not was offered, and availed much; for several stubborn impenitent sinners bowed, who were resolved and determined they would not attend the meeting and did not until God in answer to prayer that was offered for them especially, made them see and feel that they were lost and wretched sinners sinking into hell. The Holy Spirit found them in their shops and dwellings and constrained them to come up to the house of God, where a good number gave their hearts to God. During the meeting and soon after, there were between twenty and thirty, who we trust, gave up the contest and have become reconciled to God. Among the converts are at least six or eight who were resting on Satan's most fatal of all enchantments, *All is well—ye shall not surely die.*

Your's &c. ELIHU B. BAXTER.

Rochester, N. Y.—A protracted meeting commenced in the Baptist Church in this village, under the pastoral charge of the Rev. O. C. Comstock, on Feb. 14, and closed last Sabbath evening, having continued 17 days. It was a meeting deeply interesting, not only to the church and brethren of the same denomination who were present; but also to Christians of other denominations. Many attended from the Presbyterian churches of the village, and found it a precious and refreshing season; and several of the Presbyterian ministers took a part in the services. Inquirers were repeatedly called to the *empty seats*; which on several occasions were occupied by a large number. We believe that the church has been much benefitted by this meeting; that it has been instrumental of much repentance and faith among God's people. They have appeared to be deeply humbled before God, in contrition of spirit; and to be agonizing in prayer for the conversion of sinners. The house has frequently been crowded to overflowing. About seventy have indulged hope in Christ during the meeting.—*Revivalist.*

WHERE TO LOOK FOR AID.—A young minister wholly inexperienced in revivals, found soon after his settlement, some strong indications of an approaching revi-

val. He felt distrustful of his experience and skill to rouse and guide aright the energies of Zion. He looked around for help. He wrote to distant friends to come to his aid. He prayed that God would provide a helper, all was in vain. No prospect of assistance could be found. He was almost ready to despair, and fly like Jonah from the presence of the Lord. One day, however, conversing with a member of his church he expressed his fears; and remarked that he had been praying God to send him some more able minister to help him. The reply he received was this:—You had better pray that God would come himself, rather than send a thousand ministers.

This deserved rebuke had its effect. The young pastor resolved, that whatever responsibility God should cast upon him, he would endeavor to bear. He did so. He went forward as well as he knew how. And the Holy Spirit came down with great power; and one of the most extensive revivals we have ever known in the history of our country followed.

The moral of this tale is told. What talents we possess are to be used in the best way; and whatever work is needed to be done, can be done. It is not a given measure of talent or effort, which is required. It is simply the use of such talent and effort as we have. And now, brethren, TRY IT.—*West. Rec.*

THE RECHABITES.—Recent discoveries have brought to light the miraculous preservation and existence as a distinct people, of a less numerous but not less interesting race—"a plant which grew under the mighty cedar of Israel, but was destined to flourish when the proud tree was levelled to the earth." "Thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me forever." They boast of their descent from Rechab, profess pure Judaism, and all know Hebrew. Yet they live in the neighborhood of Mecca, the chief seat of Mahometanism, and their number is stated to be sixty thousand. The account given of them by Benjamin of Tudley, in the 12th century, has very recently been confirmed by Mr. Wolf, and as he witnessed and heard from an intrepid "Rechabite cavalier," there is not wanting a man to stand up as the son of Rechab.

Keith on the Evidence of Prophecy.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

On Sunday Evening, George M. H. Durand, youngest son of the late Capt. Mason A. Durand, of this city.

At Middlebury, on the 16th inst. Mrs. Esther Benedict wife of Mr. Aaron Benedict aged 84 years and four months. The deceased passed thro' years of intense pain and suffering, which the most assiduous attention of relatives and friends could neither prevent or relieve, which were borne with Christian fortitude and submission. She has left an affectionate husband four years older than herself with whom she had lived more than 63 years—a numerous circle of children, Grand Children and Great-Grand-Children, to mourn her loss—with whom the Church of Christ of which the deceased had long been a much respected member, and a large circle of friends and acquaintance will deeply sympathize.

At Branford, on the 3d inst. with firm reliance on God, and consolation in the religion of the Gospel, Rufus Linsley, aged 28 years.

In Middlebury, Vt. on the 8th inst. Mrs. Susan, wife of Mr. Cyrus Porter, formerly of this city.

At Wethersfield, on Tuesday last, Miss Elizabeth Butler, aged 27, daughter of Frederick Butler, Esq.

In Hartford last Sunday, Miss Sabra Catlin aged 43 years, daughter of the late Mr. Grove Catlin, of Litchfield.

In Maine, Com. Samuel Tucker, the celebrated revolutionary veteran.

At St. Croix, 25th Feb. Herman J. Hotchkiss, M. D. of Woodbridge, and for several years a resident of this city.

Poetry.

ODE TO DUTY.

Stern daughter of the voice of God!
O Duty! if that name thou love,
Who art a light to guide, a rod
To check the erring and reprove;
Thou who art victory and law
When empty terrors overawe,
From vain temptations dost set free,
And calm'st the weary strife of frail humanity!

* * * * *

Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security.
And blest are they who in the main
This faith, even now, do entertain:
Live in the spirit of this creed;
Yet find that other strength, according to their need.

I, loving freedom, and untried,
No sport of every random gust,
Yet being in myself a guide,
Too blindly have repudged my trust;
Full oft when in my heart was heard
The timely mandate, I defer'd
The task imposed, from day to day;
But thee I now would serve more strictly, if I may.

Though no disturbance of my soul,
Or strong compunction in me wrought,
I supplicate for thy control:
But in the quietness of thought,
Me this unchartered freedom tires;
I feel the weight of chance-desires;
My hopes no more must change their aim.

I long for a repose which ever is the same.
Stern Lawgiver! Yet thou dost wear
The Godhead's most benignant grace;
Nor know we any thing so fair
As is the smile upon thy face;
And fragrance in thy footsteps treads;
Thou dost preserve the stars from wrong:

And the most ancient heavens through thee are fresh and strong.
To humble functions, awful power!
I call thee: I myself command
Unto thy guidance, from this hour;
O! let my weakness have no end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give,

And in the light of truth, thy bondman let me live!

Wordsworth.

ROMAN CATHOLIC CONTROVERSY.

In our last number we commenced some extracts from Dr. Brownlee, on the Roman Catholic controversy, "promising that whenever we saw any plausible answer founded in truth, we would cheerfully insert it." It was not our intention to enter into the controversy, which we have disapproved and deemed unprofitable from the beginning; but merely to make such extracts from those who are fighting the battle, as we shall think most useful.—claiming not only the privilege of private interpretation, but the *pontifical right* of a public journalist, who, in all such cases, must be his own "*infallible Judge and Rule*."

A writer, over the signature E., has sent us a lengthy com-

munication, in answer to some of Dr. Brownlee's arguments, and claims their insertion. We should have no objections to publish the article—which is written in a better style, and manifests more of the Christian than any thing we have seen—other than those mentioned above, and the fear that it would call forth a rejoinder. E. will perceive that the quotations from Dr. Brownlee are continued in this number, and that he has clearly established some things which are not admitted in the article received.

At a meeting of the Young Men's Temperance Association of New-Haven, held March 25th, 1833, after discussion of the question, "How far are dealers in distilled spirits implicated in the consequences of their traffic?" the following resolution was passed and ordered to be published:

Resolved, That in the opinion of this meeting, dealers in distilled spirits are responsible for all the consequences of their traffic.

H. A. TOMLINSON,
Sec'y Young Men's Temp. Ass.

New-Haven, March 25, 1833.

(F) The New-Haven County Temperance Society having invited the Rev. John Marsh, General Agent of the Am. Temperance Society, to visit all the minor associations in the county, it is expected that he will do it, and will deliver an address to each association, some time in the month of April.

H. A. TOMLINSON, Secretary.

(F) The Ladies composing the "New Haven Fragment Society," propose making a box of clothing, to be forwarded to the Rev. Mr. Brewer, in Greece. Any articles suitable for that purpose, left at Dr. Knight's, Mr. Stephen Bishop's, or Mr. E. S. Hubbard's, will be thankfully received.

March 20, 1833.

(F) The Annual Meeting of the New-Haven County Education Society was adjourned to be held in Fair-Haven on Tuesday, April 2. Officers of the Society for the year ensuing will be elected at this meeting, and any other business transacted which may come before the Society.

R. HUBBELL, Secretary.

(F) The Annual Meeting of the New Haven County Temperance Society will be held at Fair Haven on Tuesday, April 2.

(F) The quarterly meeting of the executive Committee of the N. H. Co. T. S. will be held on the same day at Fair Haven.

March 22d.

Letters received at the Office of the Religious Intelligencer during the week ending March 29, 1833.

Pliny Safford, Westminster, Vt.; D. N. Giddings, Sherman, Ct.; Theodore Clark, Southington, Ct.; S. Wright, Granville, Ohio; Caleb Brown, Williamstown, Mass.; J. Barstow, Exeter, N. H.; Jedediah Calhoun, Cornhill Bridge, Ct.; Samuel Eells, 2d, Middletown, Ct.; Matthias Day, Newark, N. J.; Jno. Walker, Blair's Gap, Pa.; Samuel Mc Kay, Bloomfield, R. I.; Talmadge Fairchild, Cozackie, N. Y.; B. G. Riley, Williamsburg, Mass.; Thomas Anderson & Co. Louisville, Ky.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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